

Servants of Humanity

The real servants of humanity are the servants of Christ. The great philanthropists of the world, past and present, have been and are, the men and women who have learned the sweet lesson of service at the feet of Jesus. The service that is real, practical, helpful, enduring, the service that is blessing this world, bringing it nearer heaven, and heaven nearer to man, is the service inspired by the Christ-life. To be an enduring blessing in this world, therefore, it is necessary that there should be a vital union between you and him who came among us as one that serveth. It was Jesus who gave to service its true dignity, and made it a condition of greatness.

We Were Mistaken

Last week we stated editorially that the *Gospel Messenger* charges fifty cents for each death notice; we should have said marriage notice. Death notices are inserted free, but fifty cents is the charge for each marriage notice. It is a rule with some church papers to insert death notices free up to a certain number of lines, after which charges are made for each additional line. It is not the intention of this paper to make charges for either death or marriage notices, but we do ask that the former be made as brief as possible.

A Noble Tribute to Miss Willard

It is well known that Lady Henry Somerset was a very warm friend of Miss Frances E. Willard. Indeed the friendship existing between these two noble women, one an English, the other an American, lady, is something beautiful. A single paragraph from an article in the *North American Review*, by Lady Somerset, will be appreciated by our readers:

"It should be the pride of America that no other country could have produced her and no other age understood her, but it will be for future generations to realize what her life has meant to humanity. It is not because Frances Willard toiled for twenty years in the temperance cause that she is famous, not because she gathered round her an association of women more fully organized and with probably a stronger *esprit de corps* than any other woman's society in the world; but rather because she was a woman who saw ahead of her time, who realized that the evils that were round her must be grappled with by an entirely new conception of woman's responsibility to the world. She has discovered that legislative results were not worth the paper they were written on unless the same moral forces that had succeeded in obtaining them had also a voice in choosing the executive that was to carry them into effect. She realized that the religious feeling of a country was of little use unless it permeated its whole executive life, and that the divorce that has existed so long between the church, in the widest, truest sense of the word, the government of nations and the framing of the laws, was wholly disastrous to the best interests of any people. In order to endeavor to educate the coming race she did not set about a system of reform that meant a sweeping down of all existing barriers, a destruction of all that is, in order to make room for that which was to be; but she realized that, to effect great reforms, it is the home circle that must be first

touched with a deep sense of responsibility for that wider circle beyond, which we call the nation. "God in government" was the motto of all the public work she did. The Sermon on the Mount was to her the Christian decalog by which the world was to be governed, and if she was visionary and idealistic she resembled in this only the great Founder of Christianity, who has set the highest before us in order that we might ever strive after the noblest and the best."

Why War With Spain?

The Brethren church is opposed to war; of necessity it must be, claiming as it does to be governed by the principles of the gospel. We are a peace loving people, and we do not rejoice in the present conflict with Spain. It is an awful thing to contemplate. But it is not for us to say that the conflict could have been averted. The cause for which we are at war with Spain is Christian; that is not to be doubted. Whether the means are Christian is quite another thing. But we are not in a position to criticise, neither have we any disposition to criticise. Since the war is on, every citizen ought to know, and be able to explain intelligently why we are at war with another nation. The answer of the *Outlook* to the question of some of its readers, "Why a war with Spain" states the case so clearly that we give it here entire without note or comment. It says:

Not because of the *Maine*. Spain is absolutely in the right in proposing to submit the question of the *Maine* tragedy to an impartial tribunal. We have a right to accept for guidance the judgment of our Commission. We have no right to impose that judgment on a suspected people. The investigation was rightly secret and *ex parte*, because it was only an investigation. But to convert the opinion of an *ex parte* committee, sitting in secret, without cross-examination of witnesses in the presence of the suspected, into an indictment, trial, and conviction of a great nation, and proceed thereon to execute sentence, is abhorrent to all the traditions of the Anglo-Saxon people, and to every sentiment and instinct of justice.

Not to relieve the reconcentrados. We were relieving them; Spain was relieving them; one relief certainly, the other probably, has been prevented by the mere threat and dread of war.

If honorable war comes, it will be, not for revenge, nor for the immediate succor of the starving; it will be to put an end to a government whose whole history has been one of oppression and whose later course has become intolerable, not only to the people of Cuba, but to its nearest neighbor, the people of the United States.

It has wholly failed to afford that protection to peaceful industry which is the first duty of government.

By its policy of spoliation it has transferred the revenues of the island to the treasury of Spain or to the pockets of Spanish officeholders, and has kept in perpetual poverty an island which is by nature extraordinarily rich.

It has fostered profligacy and corruption in its governing class, while inflicting poverty, wretchedness, hunger and death upon the governed.

It has secured a practical monopoly of trade to the Spaniard, and denied to the Cuban that commercial freedom which every country ought to give to its provinces and colonies.

It has lacked either the will or the power to prevent repeated insurrections and an almost continuous revolution through many years.

It has waged relentless war against those Cubans who have dared to demand freedom and fairness of their Government.

In this war it has devastated whole provinces which it should have protected from devastation.

It has condemned innocent and unoffending women and children to death by slow starvation.

It has thus applied to the government of this fertile island that policy of extortion which, when employed by ancient Rome, ended in the disruption and death of the Roman Empire.

The history of its government over other colonial possessions demonstrates the fact that this ill-government of Cuba is no error of a single administration, curable by a temporary change of policy, and forbids all hope of better things for Cuba while under the authority of Spain.

Nor has the United States been wanting in patience and consideration toward Spain. Twice she has been publicly and officially warned that if the insufferable condition of her unhappy colony continued, honor, conscience, and humanity would compel the people of the United States to interfere. Reluctantly they have been forced to resolve that Spanish domination over the island of Cuba must cease. Reluctantly they have been compelled to the conviction that the military and naval forces of the United States must be used, if necessary, to establish on the island a stable government, capable of maintaining order, observing its international obligations, and insuring peace and tranquility and the security of its citizens as well as those of the United States. If this can be accomplished peaceably, honor requires that no effort should be lacking for that end. If it cannot be accomplished peaceably, still justice and humanity require that it be accomplished.

Professor Briggs' Change

Professor Charles A. Briggs, of Union Theological Seminary, has migrated from his own denomination, the Presbyterian church, and is now a member of the Protestant Episcopal church. Following is a copy of the letter announcing his determination:

Moderator, Ministers, and Elders of the Presbytery of New York: Dear Brethren:—After long and careful reflection, I have decided to sever my connection with the Presbytery of New York, and more especially with the Presbyterian Church in the United States of America. I withhold the reasons